Volume XXVII. NO. 6 Whole NO. 238.

# THE VEDIC MAGAZINE

AND

## GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

Is the Rigveda Polytheistic or Monotheistic ?—
Prof. R. Zimmermann.

The Gospel of Hatred.—
Chamupati M. A.

The Cultural Basis of our Education.—
S. R. Sharma M. A.

**Full contents inside cover.**

BHADRAPADA 1985 V.—104D.
AUGUST 1928.

EDITOR—Pr. RAMADEVA.

*Office*—Gurukula Kangri.
P. O. GURUKULA.
*Distt. BIJNOR ( U. P. )*

**Inland Rs 5**
**Foreign 10 Shillings**
**Single Copy As. 8.**

*All remittances should be made to the Governor, Gurukula Kangri, Dist. Bijnor*

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# CONTENTS.


| | | Page. |
|---|---|---|
| 1. | Is The Rigveda Polytheistic or Monotheistic ? By Prof. R. Zimmermann ... ... | 313 |
| 2. | The Gospel of Hatred By Pandit Chamupati M. A. ... ... | 326 |
| 3. | Altruism An Egoist ... ... ... ... | 333 |
| 4. | The Cultural Basis of our Education By S. R. Sharama M. A. ... ... | 337 |
| 5. | Woman In Ancient India By Baldeva Tarachand Gajra ... ... | 345 |
| 6. | Contemporary Thought Reviewed— Sources for the Study of Ancient Indian Geography ... ... ... | 354 |
| | Astronomical Instruments of the Hindus | 356 |
| | In Later Literature ... ... ... | 358 |
| | Niyoga in Ancient Arabia ... ... | 364 |
| | Rejuvenation, Natural and Unnatural ... | 364 |
| 7. | The World of Books ... ... ... | 367 |
| 8. | Correspondence ... ... ... ... | 369 |
| 9. | Editorial Reflections— Killing to Relieve ! ... ... ... | 370 |
| | The Soul and the Brain ... ... | 371 |
| | Ancient Connection between Asia and America ... ... ... | 373 |
| | America and Egypt ... ... ... | 373 |
| | The New Common Prayer book ... | 374 |
| | Did Jesus Die on the Cross ? ... ... | 376 |



Printed and Published at The Gurukula University Press, Kangri by Chaudhari Hulasrai.



CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ओ३म्

# THE VEDIC MAGAZINE

AND

# GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । ( मनु० ).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

| Vol. XXVII | *AUGUST 1928,* | Whole No. 238. |
|---|---|---|
| No. 6. | *BHADRAPADA 1985.* | Third Series |
| | *Dayanandabda 104.* | No. 55. |

## IS THE RIGVEDA POLYTHEISTIC OR MONOTHEISTIC?

By Prof. R. Zimmermann.

AT first sight the mythology of the Rigveda seems decidedly polytheistic. There are many gods, usually given as 33

पत्नीवतस्त्रिंशतं त्रींश्च देवान् । ऋ. ३।६।६

sometimes as "thrice eleven,"

विश्वेदेवास्त्रय एकादशासः ॥ ऋ. ६।६२।४ twice

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ॥ ऋ. ३।६।६;१०।५२।६॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

their number is raised to 3339. They form a community of their own, being the embodiments of all that is above and beyond man and nature and generally not of a sinister influence. They appear as creators of the world and rulers of the physical and moral order. Thus it would seem that the religious belief of the RV is based on polytheism, and the starting point of religious and consequently philosophical thought in India is not one first and absolute principle but many principles.

Consistent polytheism supposes a plurality of self-contained, within their spheres independent, fully and clearly developed personalities. These individual personalities are to be ranked on the same or a different level, a common constitution fixing their position in the hierarchy which is headed by one who maintains his sovereignty throughout. Except the number, hardly one of the above characteristics is verified in Vedic mythology, if considered as a whole. There are figures which are self-contained and in themselves complete individualities, such as Indra, Agni, but this can hardly be asserted of Mitra and the Adityas. Nor are the Vedic gods independent in their spheres This is clear from the fact that more than one mythological figure holds sway over one and the same dominion, the Maruts, Vayu and Vata for instance. Still less can the Vedic deities be said to be fully developed or clearly worked out personalities. True, they appear at times concrete enough, especially in cases where anthropomorphism has given a clear shape to the deity ; the description of Varuna leaves nothing to be desired.

विभ्रद्द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् ॥ ऋ० १।२५।१३ ॥

Indra too in his warlike exploits

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ॥ ऋ० ४।३०।१०

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and the outburst of passion

अपोषा अनसः सरत्सनिष्टादह विभ्युषी । नि यत्सीं शिश्नथद्वृषा ॥ ऋ० ४।३०।१०

appears in flesh and bone before the reader or worshipper. But the characterization of Dyauspitri, for instance, is so meagre that hardly one definite trait beyond the parentship can be traced in this deity. If the details are worked out, the balance and artistic proportion between the cotstituent traits often appears missing. Indra for one cannot well be called an ideal person among the Vedic celestials.

The Vedic pantheon lacks the constitution and organization which distinguish the Greek and Roman mythologies. The want of clear and settled traits and offices make a definite co-ordination and subordination impossible. Besides groups of deities like the Maruts we meet with Dvandva-devatas, which are based on physical relation, such as that of Dyavaprithivi, or on physical relation as well as similarity of office as in the case of Mitravaruna, or on rank alone as that of Indravaruna seems to illustrate. But there is no supreme head of the Vedic pantheon, acknowledged by all, holding sway over them without danger of being pushed from the throne. Sukta 4. 32. contains a dialogue in which the right to suzerainty is claimed by Indra and Varuna. Vedic poet may address a certain deity as the highest, but the idea is not consistently carried out, still less followed up into its consequences. Neither the creative genius of the Vedic singer, nor the Itihasas, nor the ritual are consistent in raising any one deity to the sovereign position. On the contrary, it is often enough the particular deity there and then approached, addressed and praised for a definite purpose that is exalted to the overlordship over the rest. The fact that in different hymns different figures of the Vedic mythology have been raised to sovereignty has given rise to the theory of Henotheism or Kathenotheism, proposed by Max Muller.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The theory of Henotheism, i.e, the belief in individual Gods alternately regarded as the highest, has for good reasons not been accepted. For it cannot be shown that at any time of the Rigvedic religion one deity was by all or at least a (great) majority considerd to be supreme to the exclusion of the rest for any long period. On the contrary it may be presumed that at the same time by some singer or a group of singers and worshippers different members of the Vedic hierarchy were held to be the highest. For the poet of any deity considered it to be his duty, because it was in his patron's interest as well as in his own, to praise his god as the highest at the expense of others. If a Rishi says: Agni alone like Varuna is lord of wealth, he contradicts himself in his desire to raise one above the others. The Vishvedevah hymns as well as the numerous Suktas on Soma with their galaxy of nearly all the gods, each in his usual, "proper" place, would have been heresies at the time when one member of the Vedic hierarchy was considered supreme. Thus the theory of Henotheism, or successive Monotheism cannot be maintained.

A step further than M. Muller went the founders and leaders of the various recent deistic sects, the Brahma Samaj, of India and the Sadharan Samaj. Their opinion as regards the authority of the Veda is neither uniform, nor was it always consistent, but they seem to be one as far as interpretation of the Veda is concerned . They all read monotheism into the Vedic hymns. That this can be done only by forcing the meaning of a great part of the Veda is clear ; in fact the greater number of the Vedic Suktas will have to be ignored if all the Rks. are made to yield an unqualified monotheistic belief. It is evident that the Veda does not contain an absolute monotheism.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

To settle the question of the exact nature of Vedic belief as represented by the Rigveda an impartial examination and analysis of the contents has to be made; the starting point of the Rigveda has to be considered as well as the direction towards which it was leading ; external evidence will have to be heard and finally it will have to be seen whether the view arrived at is borne out or at least not contradicted by the common verdict of ethnography and the comparative study of religion. Besides the number of the gods in the Veda other points come in for consideration when we examine the contents of the Samhitas. For the number alone cannot be sufficient proof of actual and unqualified polytheism, if the individual figures of the pantheon are not only not clearly distinct from one another, but even linked together by a common and higher principle.

The nature of the gods has been touched upon above where it was found that neither the external appearance has usually been worked out well, nor the office and sphere of action of each so circumscribed as to exclude others. The personal appearance of such popular deities as the Ashvina, for instance, could not be described by the data given in the Rigveda. Of the Adityas not even the number is settled, and the personification stopped short at the mere names in the case of Daksa, Bhaga, ex. gr. The nature and office is at times so little defined and monopolized that

त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः ।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय ॥ १ ॥
त्वमर्यमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि ॥ ऋ. ५।३।१-२

Agni appears amalgamated with four prominent deities, among whom there is Inra. Great cosmogonic deeds are attriduted to various deities: Varuna and Vishnu are the archi-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

tects of the world among others. That such a sphere of action as the cosmogonic order should be attributed to Darbha grass,

यो जायमानः पृथिवीमदृंहद्यो अस्तभ्नादन्तरिक्षं दिवं च।
यं बिभ्रतं ननु पाप्मा विवेद स नोऽयं दर्भो वरुणो दिवाकः॥
अथर्व. १९।३२।६

shows how careless or hazy Vedic poets could be about the jurisdiction of their gods. A very instructive instance in point is Agni. He is fire, and his functions are those of fire, but his close connection with water has made him the Son of water, Apam Napat, which is an Indo-Iranian view; and his similar nature has brought him within the sphere of Surya. "In addition to the original and natural blurring of types there is a conscious tendency growing towards identification of all that was originally different." Oldenbg. Rel. d. Veda 3. 4. Aufl. p. 101.

More remarkable than the defects of individual members of the Vedic pantheon are the short-comings of the whole class. They indeed are wanting in too many aspects to be able to come up to the idea of God which a people must have had that could produce and appreciate the Suktas of the RV. Samhita. God is supposed to be the creator of the macrocosm, the world, as well as of the microcosm, man. God is expected to rule the world by physical laws and man by moral precepts. But the cosmogony of the Veda is not so much a real creation as a mechanical production by measuring out and propping asunder, a carpenter's task of great proportion, but not more. Or creation is evolution out of a primeval, but independent element or the product of generation, in which however not the universe, but only individual bodies like the sun are produced. Man originated from the gods, in fact gods are only

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

supermen, generally for better, but as in the case of Indra at times also for worse. Probably anthropomorphism is responsible for the idea that gods are born like men? They do not die, but also man will live on after death with Yama, the First-died.

The fact that the moral law is so little emphasized seems indeed to have other reasons besides the gay temperament of the Vedic Aryas. It should not be said that the question of the whence and whither or of Morality did not trouble these nomadic and warring tribes. It will have to be admitted that during the periods of fight, danger and conquest, which created the figure of Indra, such ideas were less vivid and occupied the mind to a lesser degree than at the time when philosophical thought found expression in the Purushasukta. But that they were not present in the minds of those who could think and did think is as unlikely as the assumption that during the whole Brahmana period philosophical thought was dormant. The Vedic mythology is not the full expression of the mind and thought of the Vedic age, but it meets the need of the time. That some of the highest ideas were a working factor in the lives of the struggling immigrants is shown by the Varuna hymns, which form part of the oldest Rigveda. The need for cattle and conquest smothered the further development and expression of the idea of God, the First Principle.

Yet the idea of the First Principle on which everything depends is to be traced in a number of places in the RV. That first Principle is neither expressed nor exhausted by Varuna as he oppears in the R. V., or by Indra, the creation of the need of the moment or by any other God,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

but is implied by that on which they all depend especially in their functions. Veda is quite explicit and unambiguous when it says that Varuna acts according to Rita, that Ushas turns up every morning following the behest of Rita, Agni's multifarious actions are regulated by Rita, or when it calls the Waters ritavarih. Now Rita signifies the physical, moral and ( later on ) sacrificial principle pervading and governing the physical, moral, and ritual order described in the Veda, or based upon it. Rita is, as far as man, the microcosm, is concerned, the forerunner of Karma, the inexorable law which regulates man's fate in his migration from existence. Rita to a great extent supplies the want of the Vedic mythology as a whole and the individual figures appear as the expression or at least as the agents of this one supreme principle. To say that the Vedic gods are the concrete and poetic personification and representation of natural phenomena seems to express only half the truth. The Vedic "deities" represent the various facts and forces of nature, both physical and moral, which in themselves are the concrete manifestaions of, and governed by, Rita, ( ऋत ) the Highest Principle.

This would also explain why the figure of some of the Vedic deities has either never been very clearly developed or changed to such an extent that today it is hardly possible to say what particular phenomenon in nature they represent. Varuna is more than a mere "encompasser" just as he is more than the representative of the moon, and more than a mere water god.

The hopelesness of the explanation of Varuna as a nature phenomenon has been proved by the proposed theory that Varuna and the Adityas are imported from Assyria. The fact in nature which is supposed to be the basis of a deity does not express the whole nature of that deity. A striking proof of this is Indra as well, the national deity and the war god, an Aryan

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Superman, of whom it is not certain whether he is the symbol of the fight between cold and heat or of the struggle between drought and rain. By far the greater part of Indra is a fiction of the war poet whose fertile imagination was giving his clients a superhuman ally in the bitter struggle for life, territory and wealth. A few traditional traits ars described with untiring repetition and scanty variation, but without any original addition whatsoever taken from the natural phenomenon the deity may represent. Even traditional characteristics and deeds were recorded by the singer only in so far as they served his immediate purpose. Agni, whose unmistakeable natural basis was before the very eyes of the singer was not less a stereotyped figure than Indra. There seems then something to be in the Vedic deity beyond the representation of a mere force or fact in nature.

Tempting as the parallel between the Rigveda and the Avesta may be for proving the monotheistic element in the Veda, that parallel has to be used with caution. For Ahura Mazda of the Gathas, the oldest part of the Avesta, is a creation of the reformer Zarathustra. But Zarathustra would not have been the wise reformer whom we know him to have been, if he had not chosen for the hightest, or better the one God in his reform a figure that was already before the reform the supreme, if not absolute deity. The forerunner then of Zarathustra's Ahura Mazda must have been one, absolute God, or a near approch to him. Consequently the people most kindred to the Indo-Aryans had in all probability a monotheistic belief even before Zarathustra whose task it was to restore it to its former purity. The Indo-Iranians may have had as pure a monotheistic religion as any other member of the Indo-European family, thouh Zeus and Jupiter are decidedly better established over their fellow-inhabitants of the Olympus than

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Indra was over the Vedic Gods. The religious belief in the oldest part of the Avesta points in the direction of monotheism, though it cannot be said to be a direct confirmation of the belief in one God in the Rigveda.

The monotheistic undercurrent in the family books of the Rig-Veda found a clear expression in the younger parts of the Samhita. In the older Suktas it is mainly the deficiency of the individual god that suggests that one common, all pervading and supreme principle is behind the various figures of the pantheon, on which they depend. Already in 5. 3. 1. the demarcation of one god from the other is wiped out, and in 2. 12. the Rishi tries to shout down the awakening doubt about the reality of the old gods, see esp. 2. 12. 5. This negative evidence is changed into a positive statement that in reality and to the thinking mind there is only one supreme principle, the plurality of the gods being the fruit of a fertile poetic fancy;

इद्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्नि यमं मातरिश्वानमाहुः ॥ ऋ. १।१६४।४६

cp. 10. 114. 5. Hymns like the purusasukta, 10. 90. and the Hiranyagarbhasukta, 10. 121. are the the witnesses to the new thought. The assumption that these two hymus are the outpourings of isolated thinkers is refuted by the Nasadiyasukta, 10 129 which supposes a good deal of philosophical speculation. And the presence of these hymns in the Samhita shows that at the time when the scattercd Suktas were arranged the monotheistic ideas must have gained ground. That side by side with these comparatively advanced views a hymn on the drunken Indra occurs, 10. 1. 9. is due to external reasons, but looks, at the same time, like a bitter sarcasm poured on the old faith.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The final goal of this philosophical thought is to be found in the Upanisads. The development culminates in the Ekamevadvitiyam Chu. 6.2.1. the Neti Neti of the Bru. 3.9.26 and the Tattvamasi of the Chu. 6. 8. 7. That this development was finally towards a pantheistic and not a personal monotheistic does not change the fact that the beginnings of the development lie as far back as the oldest parts of the Rig-Veda. Even such an orthodox vedin as Sayanacharya could not help seeing in the Vedic hymns clear indications of monothesm.

Note. In the underlying monotheism may be found the key to the mutual genereation of two deities from one mother such as the birth of Aditi from Daksa and that of Daksa from Aditi, cp. Rig-veda 10. 72. 4.

One of the reasons why the monotheistic element in the Rig-veda has been practically overlooked so far is the view that the so-colled Lower and the Simpler in the history of human culture is the earlier. This view has been current in ethnology upto now, but is being proved as arbitrary as the opinion that the development of mankind took only one line, and that an ascending one. It appears that want, if not contempt, of consistency and method could arrive at these two general conclusions, which were applied to the history of marital union and of religion in particular. It has thus been taken for granted that the monogamic family through a long period of development finally arose out of a state of complete social and ethical freedom in which sexual promiscuity was a natural institution. In a similar way monotheism with its consequences for human morality is represented as a late product of an evolution from animism, manism or magism. But it is recognised now more and more that these views cannot be held any longer.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Methodical study of the history of culture shows that along with the progress of culture, the wealth and value of external culture grows, consequently religion too becomes richer in temples, images, symbols and the like, yet internally drops from a simple but pure and high state. In the primitive grade of civilization and culture there is almost no trace of religion to be found, owing to the simplicity and purity of the worship paid to the Highest Principle. There is no exterior, material representation of the Highest Principle to be seen, nor an exterior form of worship to be found. Religion at that stage is manifested, if at all, by primitive sacrifices and rites consecrating the worshipper. A change takes place in the so-called More Advanced Cultures, except in the nomadic pastural cultures in which the worship of the old celestial god is preserved.

In Primitive Culture religion then consists in a belief in one Highest Principle, the creator of the universe, some times called Father, who is the social and moral law-giver and judge. Formless, spontaneous prayers and offerings of firstlings are made. There is no polytheism ; no images of the deity, neither temples nor a priesthood can be traced ; magic is little developed. In the more advanced or primary stage of Culture there is a supreme God of heaven, only later coinciding with the material heaven. The Father of the clan-family is priest. Solemn prayers and sacrifices are offered up, the latter are animal sacrfices only at a later stage. Generally this worship starts from one good principle. There is however often side by side with the Good Spirit an Evil One, the Earth Spirit, below the Good Highest Principle other Spirits mostly Nature Spirits.

It is not difficult to see that the Vedic culture as described and supposed by the oldest parts of the Veda corresponds

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

to the More Advanced or Primary Culture, which is among others to be found with the ancient Indo-European peoples. The Highest God of heaven is Dyauspitri, the other Vedic gods correspond to the Nature Spirits. Neither temples nor images are known in that Vedic age. The priesthood has perhaps been more developed than in some other cultures at this stage but it arose out of the priesthood of the paterfamilias Prayers and sacrifices are cast in set forms. It is possible that the polytheistic element in the family books is more in prominence and the monotheistic element less directly pronounced than the Primary Culture generally supposes. But it is clear from the findings of the the general history of culture that the development of Aryan belief is not from polytheism to monotheism, but from monotheism to polytheism, only to revert later again to monotheism. Thus it seems more correct to call the religious belief of the Veda a Monotheism qualified by Polytheism than a Polytheism qualified by Monotheism.

———:0:———

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# THE GOSPEL OF HATRED

We have shown how Quran, the main portion of which was composed in the days of war, is instinct with a spirit of hatred and hostility against the non-Muslim. Even in days of peace when no active warfare is going on, the Muslim has been deliberately taught to regard the non-believer as his possible,if not actual,foe. The Quran induces this attitude as in it the political enemy of Muhammad and his following is confused with the non-Muslim. The successors of Muhammad were still more obsessed with this fear of possible danger from non-Muslim aliens. They, therefore, laid down that the Muslim,provided he was powerful enough to do so,should remain in readiness to force Islam on his non-Muslim neighbours even at the point of the bayonet. The non-Muslim as such had on right to live,unless he paid a ransom for his otherwiseun pardonable audacity to do so. How even an ex-Judge of an Indian High Curt justifies this accepted award of Islamic jurists on the plea that a non-Muslim, merely decause of his non-recognition of Allah, or what is the same thing, of the book of Allah or the Quran, is no better than a brute and deserves to be treated like chattle, has also been shown. To the enlightened man of this day this reasoning may appear absurd, but the minds of the faithful under the dominant influence of *shar'a* are swayed dy some such inhuman consideration. The fundamental error in Islam appears to consist in its over-insistence on faith as distinguished from conduct. The demand of the Arab Prophet that his ministry should be accepted without questioning by one and all was categorical. Evan when politically weak and incapable of wielding the sword to prosecute his mission, he seems to have been quite impatient of opposition. His earliest ebullitions in respect of those who doubted the revealed character of his utterances have been preserved in the Quran. One of them runs:—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

And if you are in doubt as to that which has been revealed to our servant, then produce a chapter like it.....And if you do not, and never shall you do so, then be warned of the fire of which men and stones are the fuel ; it is prepared for the unbelievers- II. 23, 24.

The punishment held out for no worse a crime than that of doubting the mission of the Prophet as an inspired person is consignment to hell. Neither the Allah of the Quran nor his Prophet cares to see that persistent doubt about a thing may not necessarily be a deliberate perversity. For creating faith patient reasoning, and not categorical menacing, is the proper weapon to be employed. The Quran abounds in such curses. You read of the un-believer and hell as two invariably associated entities.

Even the people of the book, whom it was in early days the purpose of Muhammed to conciliate, are consigned to no better abode. It is taken for granted that prophecies about the advent of Muhammed, presumed to be contained in the Torah and the Bible should have prepared the Jew and the Christian for the later Arabic dispensation. As they refuse their allegiance to the Arab Prophet, there surely is some innate perversity in their spiritual nature, and they must, as a matter of course, come in for the imprecative wrath of Allah had His apostle The menace held out to them occurs not very far fromt he threat we have reproduced as one held out to idolators We read:—

When there came to them ( the jews and the christians ) that which they recognised ( the Quran ) they disbelieved in it ; so Allah's curse is on the unbelievers II. 89

Thus the Quran divides humanity into two camps, viz men chosen of Allah and those accursed of Him. The former, whatever else, must be Muslims, and among the latter are

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

inchuded all non-Muslims without exception. Good deeds are praised in the book of Allah, and bad deeds, according to the Muslim criterion and standard, condemned. The former entitle one to paradise, the latter to hell. But an indispensable qualification for admission into that house of eternal pleasure is faith in Allah and the Prophet, so that even the saintliest persons outside the Islamic fold are doomed to. be denizens of hell, while even the most miserable sinners among Muslims have a chance to be blessed, in as much as Muhammad will, if Allah allows him, intercede for them and get them admission into the abode of perpetual delight. The comparison which Maulana Muhammad Ali, the well-known Muslim leader, who presided at the Coconada session of the All-India Congress, made between a lewd Muslim and the saintly Gandhi, whose personal character he recognised to be infinitely higher than even that of his Guru or of his mother and whom notwithstanding he consigned to hell, was quite in accord with the spirit of the Quranic teachings. Later the Maulana evinced heartfelt anxiety on behalf of Mahatma Gandhi who, he pathetically stated, was doomed inevitably to hell because he was not a Muslim by profession, and for whose conversion to Islam, he therefore prayed in K'aba. His big brother, Shaukat Ali, was taken severely to task by a body of Maulanas, for what they regarded was a sacrilege highly reprehensible, as he, while accomanying the funeral bier of Lokamanya Tilak, had for a short distance helped in carrying the dead body of that arch-patriot of an idolator. His right Islamic defence in the face of that fanatic impeachment was that he had deliberately incurred sin with a view to efface it simultaneously by gaining far greater religious merit in as much as his sacrilege was calculated to win the sympathies of a whole non-Muslim community for the cause of the Khilafat. As unmistakable example of *tagia* of which

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

we spoke in brief in the first chapter! Friendliness to the non-Muslim is permitted only as a matter of diplomatic hypocrisy. The distinction between the Moslems and the non-Muslims is ordained by Allah, who makes the two groups objects respectively of His love and hatred in the world to come. That He has not apportioned these sentiments here according to that criterion is a deficiency which it is for the faithful to make up. Those Muslims whom even the intercession of the Prophet may not avail, have perchance to go to hell. Will they then walk on the same earth and live under the same sky as non-Muslims? No, not at all. In *Sahib Muslim*, one of the authoritative books of The Prophet's traditions, we read :—

> Abu Husain is said to have reported the following saying of Muhammad, A non-Muslim and his murderer, a Muslim, will not be placed together in hell, lest the former should have an opportunity of laughing at the latter's mishap.
>
> ... ... ... ... ... ... ... ... ... ... ... ... ...
>
> Nauvi objects to this, saying that a Muslim of this type cannot go to hell. He thinks that the murderer condemned here is probably a non-Muslim who later accepts the true faith but remains, albeit, a sinner. He will not be bracketed with a non-Muslim.

Thus even in hell there is to be a Muslim ward. How then can there be equality between the Muslim and the non-Muslim on an earth ruled over according to the dictates of the Quran? The *Jazia*, demanded from the non-Muslim, is the latter's willing or unwilling recompensation for the right given him of walking on the same earth. That he should always bear in mind his inherent inequality, a few more disabilities were also imposed. The following terms incorporated in the treaty made with the Christian subjects of Bizantium after that country had become a Muslim-owned territory will serve as a specimen of the relative position of the Muslim and the non-Muslim in a country governed according to *Shar'a* :—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Christians agreed that they would not build afresh a church, nor restore or reconstruct one out of repair; they must entertain Moslem guests for three nights at a time in their churches; they were not to instruct their children in reading; not to practise their religion openly; not to dissuade their friends and relatives from becoming Moslems, they were not to wear caps, turbans or sandals similar to those used by the Moslems or comb their hair like them; they were not to talk in Arabic or assume Arab names, not to use saddles for riding or carry or purchase arms; they were to cut off their forelock, keep to their costume and wear a belt round their waist etc. (The Orient under the Khalifs by Khuda Bukhsh p. 119-120, as quoted in The Story of the Khilafat by Romesh Chandra Bannerjee M.A. Appendix C)

The editor of the *Zamindar*, a Muslim daily of Lahore, wrote the other day in his paper that in case a Muslim and a non-Muslim were engaged in a controversy, his pen would invariably support the Muslim, no matter how grounded on truth the cause of his opponent may be. And this attitude, as we have demonstrated above, is quite in consonance with the express injuncions of the Quran and the *Shar'a*.

The Muhammadan, even if in hell, has a solace that he is not the chum of the non-Muslim. Give him a few special concessions and he will cease to murmur at his own bad lot. His own good fortune is not calculated by the Prophet to gladden him so much as the worse fortune of his non-Muslim neighbour. An ideally religious nature sought to be solaced by an ideally religious promise!

The reader may by this time have perceived that in genuine Islam, it is not bare humanity that is regarded as the object of love and selfless service, but humainty as sanctified by faith in the sacred tenets of Islam. The feeling of fraternity which Islam claims to have inculcated in the Muslim is confined within the same sacred, though narrow, groove too. In the eyes of *shar'a* human life as such is not at all sacred: the murder of the non-Muslim does not pinch the Muslim jurist. It is Muslim life, to which all injury is prohibited.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The non-Muslim buys his life by the payment of *Jazia*. For protection to his property and womanfolk too, the same sum suffices. The conduct of the Muslim in this bargain is no doubt liberal, and if non-Muslim life and property and honour are thereby shown to be ridiculously cheap, little blame for this is due to the Muslim. And if it strikes the Imam that war may henceforward be more beneficial to Islam than peace, he may break all the solemn engagements into which he may have looting or previously entered. And then the killing of the non-Muslim, burning his property, outrages on his womanfolk, are expressly permitted by *shar'a*[1] as legal in the eyes of God-made law. Sexual connection is in Islam not enjoined to be confined to the wife or a number of wives alone. Permission is granted to keep as many concubines as the Muslim libertine may think fit to keep. And this is a book claiming to be the revelation of God's will! While for wedlock it is necessary that both the parties should be Muhammadan, for concubinage on the part of a Muslim debauch no such condition is laid down, so that non-Muhammadan females, that are taken captive, become with out any ceremony, lawful keeps of the Muhammadan victor.

We wish the Muhammadan Mullas of today were to look upon the Quran as only an old code of war devised for a time when active hostilities were actually in progress. Pity it is that the sort of life depicted in the Quran is held out to the Muslim as the ideal which he has by constant piety to achieve.

---

1. Ere this the custom was to consider instantaneous coitus with female prisoners as lawful. Now ( after the battle of Khyber A. H. 7 ) in case of pregnant females it was forbidden till the expiry of the period of pregnancy and in case of others till after a period of three months.
( Sibli's *Sirat-ul-Nabi p.* 460 )

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

And when we consider that the Mopla revolt, raised without any provocation on the part of the Hindus, can be justified by no less a person than a President of the Muslim League, a learned maulvi, as possibly holy *Jihad*, one shudders to think what inflamable material we have always at our door. We seem to be living beside the crater of a volcano which, if the spell of the Quran repeated over it daily should some day happen to have its incendiary effect, may burst at any moment. Fortunately the ingredient of humanity in the moral make of human beings is stronger than any the strongest element of religious fanaticism, and even the Mulla with an over-dose of *shar'a* in his mental stomach is constrained to live generally in civic peace.

One feels an ineffable sense of relief, as one turns from this bloody dispensation to the indigenous religious genius of India which had, even in its hoary, antiquity, forestalled the present day gospels of love of man, and made immune for the benefit of humanity impartial criticism of all man-made gosples. Gospels were in the eyes of Aryas sacred but man for whose benefit these gospels stand, is more sacred. Swami Dayananda, true to the traditon of his predecessors, the immortal seers of India, writes in the fourteenth chapter of the *Satyartha Prakasha* in the course of his historic criticism of Islam which strangely a section of Muslims consider to be their standing gall and wormwood :—

> According to their own professions, ( the Muslim and the non-Muslim) are both entitled to paradise, while according to the conviction of his opponent each goes to hell. These wrangles are, therefore, all false. Only the virtuous will attain to a state of delight, and the sinful to one of misery. p. 563.

On deep thought we find that every ism contains a modicum of untruth ; and what is truth is the same in all. All quarrels originate in ignorance [ p. 598.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

May Paramatma show mercy to the Muslims so that they may give up creating trouble and behave as friends towards all. p. 622.

Sir Sayyad Ahmad was not wrong in revering Rishi Dayananda as the Apostle of the age. He was the greatest friend of his community, as in fact of all humanity. The Rishi was a lover of mankind, and even whencensuring the perverse codes that sanctioned immorality, evinced heartfelt concern for the spiritual welfare of the followers of those codes.

Chamupati

———:0:———

# ALTRUISM

Are not altruists egoists? Apparently not. But appearances are often deceptive. Close examination shows that the majority of altruists are either disguised or unconcious egoists. Not that there is no such thing as pure and unalloyed altruism in the world, but it is extremely rare.

Which altruists are disguised egoists? Those who are egoists inside, but altruists in appearance. The world has had in all ages an abundant supply of these clever fellows, who know how to dupe men and throw dust into their eyes. Their speech is fair and their actions apparently commendable; but selfishness lurks inside and supplies the motive for all their activities. Egoism is very hard to root out, and very subtle and serpentine are its movements in the heart of man. How often if we mercilessly search our own hearts, do we detect our desire of glory, our thirst for fame, our sense of pride seeking evil satisfaction under cover of altruistic activity.

So long as our own thirsts are not all quenched, so long as even the love of fame 'that last infirmity of noble minds' is not transcended, we have no right to claim to be dis-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

interested servants of humanity. Disinterested service leads to the purification of mind and the peace of soul, but disguised egiosts get farther and farther from peace and purity.

What do I mean by unconscious egoists? They are those who honestly do disinterested service, but who forget the great truth that it is only by disinterested service that a man's highest interests are best served, that if we don't seek any reward, we get the highest reward. For small unselfish services done in an unassuming way we get great spiritual gains in the form of peace and purity. We demand no reward, true; but we get the finest rewards. Clearly seeing that our highest good is being realised, how can we say that our service is disinterested? But rare is such service, and rare also the great gains that flow from it. Each one of us can test for himself how far he has rendered what is generally called disinterested service by putting to himself this question: 'Am I getting day by day nearer to peace and purity?'

I have dealt with two types of altruists. The one I have called disguised egoists; the other unconscious egoists. The former are grossly selfish, however high their pretensions may be. The latter are subtly selfish, however unconscious of it they be. Their selfishness is greater, not less, but it is a selfishness of a higher type, a selfishness that leads to self-purification.

Wise workers, therefore, aven while serving others, feel and say that all their service is for their own salvation. Thus their service remains free from the taint of pride. In this spirit, so far as I can see, is Mahatma Gandhi doing his noble work and getting nearer to the ultimate truth that lies hidden in the heart of things.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

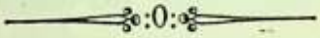
Are then there no altruists in the strict sense of the term. Yes, there are ; but the world is not prolific in the production of such. Real altruists are those, who having gained the highest that man can gain viz., Self-realizaion lead men along the right path both by precept and example. Neither man nor God has now to give to such a man anything greater or higher than what he has already got. He has risen far above what the world prizes so much—beautiful women, hoards of wealth, name and fame. These things are all beneath his notice. An emperor, who has rich jewels in his possession, what does he care for *cowries* ? He is blissfully established in the poise of self-realization. His highest interests have been realised and so he is fit for disinterested service, for altruism pure and unalloyed. The claim of others to disinterested service is either false or mistaken. So that really disinterested service is the privilege of the few, the elite, the chosen and the mighty who have already reached their goal. Their very presence is purifying. Their careless words are more eloquent than the studied speech of other men. For they live and move and have their being in a finer and a higher world though still caged in the gross physical body. They have been transformed into divine children by the working of divine grace. Their own thirst has been quenched and now they spend their time in quenching the thirst of others. The nectar they have obtained by the grace of God, they distribute to all sincere seekers. How incalculable is the good that such a one may do ! A Ram Das may produce a Shivaji. A Ramkrishna may produce a Vivekananda. But such remarkable services apart, there is inestimable good that they do every day of which the world never hears because they do not desire that their activities should be reported in the papers or noised abroad in other ways.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

When green wood is burnt, smoke is produced ; but when dried wood is burnt, we have a clear blaze of fire. Many are ready to serve, but few are fit to serve. Let our oblations be pure and undefiled. Let our sacrifices be spotless. Let us attend more to self-purification and self-realization than to the reformation of the numberless evils that prevail in the world ; for the latter is not easily possible without the former. Let these words keep ringing in our ears :—

"Physician, heal thyself."

AN EGOIST.



CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# THE CULTURAL BASIS OF OUR EDUCATION.

By S. R. Sharma, M. A.

IT is the easiest and most obvious definition of Education to say that it is a training for life. I wish to analyse the exact implications of this definition, in the course of this article, with a view to ascertain what may be the cultural basis of the educational system that obtains in India at the present moment.

'Life' is a very wide term that becomes intimately known to us only in its immediate and personal application to ourselves. The infinite creative force that forms our existence, both in its subjective and objective aspects, has a meaning for us only in terms of our individual experience. The Marathi poet-saint Tukaram has beautifully illustrated this in the following two lines :—

पाण्यामधें माशा झोंप घेतो कसा ?
जावें त्याच्या संशा नेंव्हा कले ॥

'How does the fish find it possible to sleep in the water ? You can know this only by being born as a fish.'

How true ! but how difficult for any but aquatic creatures to comprehend. The fish has developed its fins and gills in answer to its aquatic needs. The birds of the air are so constituted that levitation comes to them without any effort. You could neither make the fish fly high up in the sky, nor the birds to swim in the bosom of the deep. But few realise that man with the rest of creation has also his own natural element, without which he must feel only like a fish out of water. However, in his case it is not so much the physical

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

that affects him as the psychological element, the cultural atmosphere has a deeper influence than the geographical environment. In my humble opinion, it is the neglect of this vital factor that forms the primary defect in our educational system.

It might be objected that my analogy is not quite on all fours owing to the peculiar adaptability of men to his surroundings. This is true only to a limited extent. Robinson Crusoe could not live on his island for long, in spite of his being the master of all he could survey. In India we are far from being the masters of our surroundings and hence we are even worse off than the hapless Crusoe.

Another possible argument against my hypothesis is that in the human, as in the vegetable world, the process of engrafting results in the enrichment of the species. This, again, is true only under certain conditions. A mango plant, for instance, must grow to be *itself* before another representative of its own species could be brought into vital contact with it; otherwise there is every likelihood of the new-comer proving a parasite which only destroys the original without improving it. In other words, a true congress of cultures in India can take place only when the indigenous plant has been well nurtured before the process of grafting commences. The child should be brought up on its own mother's milk before any attempt is made to introduce food-stuffs of exotic growth into its system.

If this is granted, it will be easily admitted that exactly the opposite has been taking place in India, with notoriously bad results.

The modern educated Indian, with notable exceptions, hardly remains an 'Indian' except in blood, and it is doubtful if he could be really described as 'educated' except in the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

conventional sense. What I intend to convey is that if the test of education is the development of individuality and not the subversion or perversion of it, then we educated Indians as a rule retain very little—at the end of our educational process—of what might be termed our *Indian character*. In habits, tastes and outlook, we become as much Europeanised as our economic condition and our courage to transgress social conservatism admit.

Take, for example, our dress. The European costume has come to be the most recognised mark of outward respectability ; and very few of us possess the courage to break this new-fangled convention. No doubt, this is due to a large extent to our economic dependence on modern ways of earning a subsistence. Our political subjection may also be responsible to a certain degree for our adoption of the imported style. But it cannot be denied that our education has also a share—and I believe a considerable share—in this transformation. We have only to cite the case of the Pundit 'trained in indigenous schools, and of the woman who has come less under the influence of Modern Education, to realise to what extent education influences dress. How true it is that 'apparel oft proclaims the man.' !

Under Muhammadan rule, on the contrary, we have the instance of mere political influence—as much detached from other influences as it possibly could be—upon dress. Neither the early Sultans of Delhi, nor the Great Mughals later on, tried to interfere with the indigenous schools ; and the great mass of Hindu population showed little traces of foreign influence in their dress. In the first place, there was no essential difference between the artistic sense of the rulers and the ruled, in as much as both had the characteristic Eastern temperament which acted as a natural solvent of whatever differences of culture existed between them. Hence, it is easy to see today that in the consolidated Indian style

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

there is nothing, either outrageously Hindu or outrageously Muhammadan, in the same sense that there is something outrageously outlandish and incongruous in the Indian adoption of the European dress. I think the Indian turban—or even its modern descendant the topee—is more graceful, and more expressive of the Eastern temperament, than the ugly European hat. The flowing Indian dhoti—or even the tight Muhammadan breeches—represent more truly our own taste in matters of dress, than the stiff and straight tubes we call trousers. An Indian lady is simply charming in her Eastern costume ; but she would be nothing short of a monstrosity in the garb of her western sister ! I mean no offence to the European mode as such ; my only charge is against its indescriminate adoption in the East.

It is much to be regretted, therefore, that Kipling's dictum that East is East, is becoming less and less tenable as years roll on, particularly in the matter of dress. For, Turkey has set the outlandish mode to the rest of the Muhammadan world, Japan to China and the Mongoloid East ; whereas India is proving a sedulous ape of her political masters.

As in the matter of dress, so in that of all the paraphernalia of our material existence. The home of the educated Indian is stuffed with articles of foreign origin, in the shape of furniture, decorations and curios—everything in fact that the market brings to his doors or his pocket permits, but nothing suggestive of an Indian or Eastern home. Apart from the economic aspect of the question, such a state of things really bespeaks an appalling lack in us of artistic loyalty to the East, and a clossal ignorance of the cultural traditions of our own country. If this is not a defect of education, there is hardly any thing to describe its genesis.

Again, for his relaxation, the educated Indian goes to the 'movies' not to witness the adaptation of Indian themes, either epic

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

or historic to the screen–but only to get a moment's excitement over an enlightened piece of rascality enacted in the progressive West. The Indian theatre is not less hybridised in taste. It is not seldom that you are shocked by a Seeta or Sakuntala appearing with a pair of glittering spectacles, an obtrusively anachronistic wrist-watch, or with her feet encased in English socks to boot ! Is it the uneducated masses or the educated classes that patronise, perpetrate these and perpetuate montrosities !

Engage an average educated Indian in private talk or public speech, and charge him to discuss any topic that touches the real life of India–her age-long traditions, her religious beliefs and aspirations, or the everyday problems of domestic and social welfare,–and you will painfully discover that he is quite alien to these things, and a stranger even to his own mother-tongue ! This looks almost like a caricature, but the facts are not far different. There are very few educated Indians who can express themselves even as freely and clearly in any of the vernaculars as they do in English.

This is a sad travesty of life that our education has 'trained' us to live ; if there are still among educated indians men who have not altogether lost the Divine spark of native culture, it is because that spark is unquenchable and indestructible.

> Breathes there the man with soul so dead,
> Who never to himself hath said :
> "This is my own, my Native–Land ?"

This sentiment, so natural to every earthly bosom, to what extent is it fostered by our education ? History and Literature are the two subjects well calculated to breed the sentiment of patriotism. But, neither History nor Literature, as they are taught in Indian schools, will ever generate feelings of pride in India's glorious past ; because we are never taugh that our past was glorious. We only discover it for ourselves towards the end of our educational career, and that is why every educated Indian condemns the system that has educated him. We are taught English

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and European History side by side with what is termend Indian History–but in reality is the History of British achievements in India–only with a view to point the contrast between the "ordered progress" of the former, and the "reign of Chaos and her sister Night" in the latter, until the British came to our rescue the other day. There is nothing of real India in this,–nothing of Indian India, either Hindu or Muhammadan, which recedes in the background in ever deepening shades, again to set off British India in brighter colours. No wonder that the average Indian student is duped into the belief that Indian India had nothing to feel proud of, and hence as a citizen he completely surrenders his national individuality to the "superior" beings who have condescended to rule over him for his benefit. In the market–place he easily accepts that the worst European manufacture is better than the best Swadeshi articles, little knowing that what had originally brought the European to this country was his appreciation of Indian products and the wealth that accrued to him from his trade in them. If at the present day Indian handicrafts have fallen to a low level, so that they can find no appreciation from the educated, has our educational system no share in the blame? If it has, then we have to confess that our education is at least not a training for life." It has built an artifical wall around us and cut us away from the ancient life surrounding us.

This is perhaps even more true in the case of our literary culture. It is often complained that our education is too literary and therefore it fails to equip us for the battle of life. Yet, few realise that literature is the food that sustains our inner life; and hence its educational value is not to be minimised. Nevertheless the charge is well-founded, and technical training should be made an important item in our programme of educational reconstruction. But taking literary culture by itself, we are still far from doing the right thing. We study Mill, Milton, and Burke, and largely appreciate the English love of Liberty. At the same time we imbibe second-hand knowledge of Yajnavalkya and Manu and learn to despise them

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

for their supercilious injunctions. Our notions of these writers are to a large extent derived from foreign Missionary sources, which are far from being disinterested. I do not mean that Manu could be literally followed in this twentieth century. But let us give Manu a fair trial, and not judge him on *ex-parte* evidence. Let us not forget that it was also Manu who taught us :— यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः । 'Where women are honoured, there the Gods rejoice.' Before we go for delectation to English literature let us also have an insight into the supreme creations of the Indian genius like, for instance, Kalidasa's 'Sakuntala' about which Goethe wrote :—

"Wouldst thou express in one word the flowers of spring-time, the fruits of autumn, what ever charms and enraptures, satisfies and sustains, on the earth and in the sky; that word is *Sakuntala* and it embraces all these."

Sanskrit has unfortunately been relegated to the position of an optional and secondary language, where it has to contend against even modern European dialects like French and German. No wonder that when the Fountain of Indian culture is thus neglected, mere utilitarian considerations get the upper hand in life, to the utter annihilation of Indian personality. But we easily forget that, despite his commercialism and science, the European does not neglect either his Bible or his Latin and Greek, which still form the chief sources of inspiration for him. The corresponding fountains of Indian life are the Bhagavad-Gita and Sanskrit, for the Hindu, and, the Quran and Arabic, for the Muhammadan. Our educational system is safely ensconced from these under the pretentious plea of religious neutrality. Be it noted, however, that this neutrality does not prevent certain Christian schools making the study of the Bible compulsary for even non-Christians. The Gita

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

is as much respected among all sections of Hindus, as the Quran is among Mussalmans, or the Bible is among Christians. Then why not make these Books a subject of compulsary religious instruction in schools, just as a Second Language is made compulsoy with a variety of languages to choose from? Each student will select the Sacred Text according to his denominational inclination, but no one will escape religious intruction of some sort.

In conclusion, let me point out that Western education has brought to us the great gift of Western Science and all its attendant blessings, for which we are grateful; but this should not blind us to the defects I have briefly sttempted to indicate above: particularly, the sad neglect of individuality, personality, and national culture. For, in the word of Rabindranath Tagore, "If individuality be suppressed overmuch, the individual cannot attain fulness of stature."

———:0:———

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# WOMAN IN ANCIENT INDIA

BALDEVA TARACHAND GAJRA

O fairest of all creations ! Last and best
Of all God's works ! Creature in whom excell'd
Whatever can to thought or sight be formed
Holy, divine, good, amiable and sweet.

Milton's Paradise Lost.

"Wherever females are honoured, there the divinities are pleased ; but where they are not honoured, all religious acts are fruitless"

Manu

The position of women supplies a good test of the civilization of a people.

H. Spencer.

It is universally admitted that there is no better criterion of the refinement of a nation than the condition of the fair sex therein."

C. Todd

Woman has been a perennial source of interest to man and shall continue to be so for all time to come. Poets sing her praises ; thinkers and philosophers devote attention to her. Preachers and prophets pay tribute to her great power ; reformers are ever attentive to her condition.

Even today the reformers and enthusiasts of our country are putting forth earnest efforts to ameliorate her condition. Most

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

of them desire to see the western ideal of womanhood introduced in the east so that woman may acquire here the same status in life as her sister has done in the west.

Before introducing such an innovation in the Indian social life, it is only wise to make a careful evaluation of the ideal of the modern occidental woman, her position and power in the society and to draw a comparision between the western and the ancient Indian ideal.

The aim of this article is to place before the enthusiastic reformers and the enlightened readers the glorious ideal of the ancient Indian woman, and to determine the place and position she held in social life.

Many and serious are the charges, laid in this connection at the door of the Indians, both by foreign and Indian critics. "Cruel, nay inhuman was the treatment meted out to the fair sex" they say. She was denied the benefits of education. 'Let not a Woman and Shudra study' is a Shruti. Heavy was the yoke of subjugation. 'Never is a woman independent' says Smriti. She did not choose her husband but donated away as a piece of cloth or a coin. "Kanya Dan" imports that. Worse still. Often marriage meant a mere sale. Is not *Asura Vivah* a sale ? Man could marry more than one wife. Wife was often a slave, and general slavery was also known. Then let us think of her seclusion, forced widowhood, of the laws of inheritence partial to man, and finally of the brutal custom of Sati.

Preposterous as is the list of these charges, they are misconceived and unfounded. There are many factors that have contributed towards the formation of such incorrect notions. Imperfect knowledge of the past and hasty generalisations may

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

be responsible for these to a degree. Again a difference in view-point may have crept in elsewhere, for these are judgments of people of a different civilization and a different age. The standards of morality and decorum entertained today are bound to differ from those entertained then. Further racial prejudices and perverse judgments lead to deliberate misrepresentation of facts. Finally a desire of self-glorification and a vain pleasure enjoyed in condemning and injuring the repute of other nations do not fail to corrupt the reason of weak minds. Unsympathetic and unjustified critics like Abbe dubois and Miss Catherine Mayo have been and will continue to be.

These are but ill-deserved critics. There are others, however, with truer instinct-critics who have entered into the spirit of the Indian thought and ideal, and have paid the highest tributes to our ancient civilization and the high and elevated position that woman occupied therein. If one were entrusted with the task of collecting such opinions, one could produce a volume. For the purpose of this article, however, two or three will suffice. Prof. H.A. Wilson says "And it may be confidently asserted that in no nation of antiquity were women held in so much esteem as amongst the Hindus." "Thus far from India's being a land of uniform oppression of women by a uniform method; it represents the whole cycle of feminist institutions" ( Sister Nivedita ). Mlle Bader, speaking of her design to write a book on women of eastern antiquity speaks of India thus:—"Numerous materials had already been collected for this task, but on investigating the Indian contribution we were suddenly stopped short, struck down with the unexpected spectacle displayed before our eyes.... And woman ! It is she that inspires the greater part of these masterpieces. " Such are the high opinions entertained of us by others.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

And not without a reason. For it is our dear motherland, India that has taught to the world the highest principles of ethics and morality, of arts and sciences, of politics and sociology, of religion and spirituality, of philosophy and logic, in short of every thing that is best in civilization and culture. And woman's position in this land of antiquity—a land that is now shorn of its ancient glory and charm—was not anything but enviable. Great was the reverence and deep the respect paid by our Aryan forefathers to the female folk.

"Where the females are honoured, there the deities are pleased ; where they are not honoured, all religious acts are fruitless." Such is the verdict of the great law giver Manu. "The mouth of woman is constantly pure" ( Munu V 130 ). "Let a king step out of the way of a new graduate, let a graduate allow a woman to go before him." "Thou shalt not strike a woman even with a flower" "From the wife alone proceed children, the accomplishing of pious duties, the earnest solicitude, the most delicious pleasure and heaven for the ancestral 'shades' and for the husband himself" the "mother is thousand times more venerable than the father" ( Manu 2. 145." ) 'Against all maledictions there ever exist remedies, but for those who are cursed by mother from whom or where can deliverence come. ? "

Noble was the ideal of Indian Chivalry. The custom of *Raksha bandhan* is an indication of this chivalry. The person thus adopted as brother undertook to protect his sister even at the risk of his life. Contrast this brother-sister ideal with that of western love. True to this ideal Rajput heroes sacrificed their lives, Shatrughna proceeds to kill Manthara but Bharat remonstrates "Thou shalt not kill a woman:" And thus Yudhishthira addresses Bhimasena "Even in thy

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

anger, O hero Bhimasena, beware of ill-treating a woman." Such was the high esteem in which women were held.

Having given a general idea of the respect that an Aryan woman commanded, we shall proceed to ascertain her position in the various spheres of life—religious, social and political. In the province of religion woman was in no way inferior to man. She could perform religious rites and *yajnas*. She worshipped gods and took part in every religious ceremony. Indeed man could not perform any important religious ceremony, unless the wife was also with him. "Religious, social, domestic concerns recognize the entity only when it is complete." ( Shardu ) "The religious rights of woman amongst the Aryan testified to the elevated rank which she occupied in the vedic family." ( Bader ).

Not only did she stick to the outer forms of religion, but also possessed a profound knowledge of the religious doctrines and scriptures. She felt quite at home while discussing the various principles of theology and morality. Yajnavalkya is found discussing with his wife Maitreyi, the question of the immortality of soul. On this Bader remarks: "Such was the teaching that woman was judged capable of receiving and what is more, of understanding." Ansuya gives, like a mother, instruction in religion to Sita in her exile ; Sita discusses with Rama the righteousness of his taking the initiative in fighting with the *Rakhshasas;* Savitri rescues her husband, Satyakama, from the clutches of Yama, the god of death, by pleasing him, with her learned discourse on goodness, virtue etc.

Her social position was in no way inferior to that which she held in the domain of religion. Her birth was never an event of sorrow as some would allege : for common are the Sanskaras both for girls and boys. She received education as well as a male child

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

received. 'This beneficial scripture for woman also" says *Yajur Veda*. "According to ancient rites woman is entitled to have sacred thread" enjoins Harita "These *Mantras* should be recited by the woman," lays down Sutra. When she became of age i. e. three years after attaining puberty, she was married. In her husband's house she was delightfully greeted and enjoyed all comforts. She was the Queen of the house. "Rule your father-in-law and brothers-in-law" say the marriage incantations. Her rights were not at all inferior to man's." "Rigveda is the husband and Sama the bride. Life giving earth is the bride and the fertilizing showers the groom. As water so let the two hearts unite" speak the *Grihya Sutras*. She was man's *ardhangini*, his half-self. She was devoted to her husband and he was devoted to her. They both loved each other with the tenderest affection. Manu ( V, 154: III, 35; IX, 26: XI, 28 ) inculcates that husband and wife should honour each other. Hindu marriage knows no divorce except under exceptional circumstances. Smritis give due consideration to the difficulties of both the parties.

Thus the legal status of the husband and wife was equal. Nay, as Harbilas Sharda says, the woman was allowed certain privileges that man did not claim. Again women were allowed to take part in outside activities. The Indian theatre is the only one in antiquity which allowed young girls to take part in dramatic performances. Boy Cleopetra was unknown to India. The round of life in Hindu Society ended in Vanaprastha and Sanyasa. Women entered these orders. Gargi, Kunti, Gandhari and Gopa are some instances.

In political spheres also women took part. Queen consorts wielded a great influence. Draupadi superintended the palace and the treasury. There was no salic law. Padmavati, the wife of Gobinda, is one example.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Indeed the Indian woman took part in allround activities and was well versed in every art. "For there were no unhealthy restrictions against woman in those days, no attempt to keep them secluded or uneducated or debarred from their legitimate place in society" ( Dutt ).

In face of the quotations given, the charges levelled against our forefathers can hold no water. How could illiteracy prevail when Tara's intellect, Gargi's spiritualism and Sita's command of poetry shine bright; when Lilavati worked through the maze of mathematics. Seclusion could have no room when 'young couples went up in balloons' ( Valmiki ); when Rama declared "A woman's face is for all to see". With extremely human laws of war, Aryans declined even to enslave the conquered enemies. How could women, then be turned into slaves? Stirring stories of *Swayamvara* give the lie to the charge sale in marriage. Sati is the negation of *Ahimsaic* spiritual civilization. Raja Ram Mohan Roy and Pt. Ishwara chandra Vidyasagara have failed to find sanction for it. Monogamy ( Dampativrata ) was the rule and polygamy an exception. Polyandry was still rare. Though devotion to the dead husband was steemed, yet widows were allowed to marry, even Veda permits it ( Rig X, 18, 8 ).

Woman's right to possess property was decidedly superior to that of the western woman. Prof. Wilson says. "In the absence of a direct male hair, widows succeed, next daughters inherit. Where there are sons, mothers and daughters are entitled to shares.....wives hold peculiar property *(Stri dhana)* .....over which the husband has no power.....Their right to property is fully recognized and fully secured".

Highly honoured, enjoying great prerogatives, our ancient woman shed a wonderful lustre on our civilization. The devo-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

tion and self-abnegation of Sita, the fidelity and chastity of Savitri, the righteousness and self-sacrifice of Gandhari the intense love and faithfulness of Damayanti, the wisdom and innocence of Shakuntala, the courage and patience of Draupadi are things too well known to bear repitition, and it is these that have extorted words of high praises from the foreigners.

And what is the secret that urged our forefathers to lead such noble lives ? It was the high ideal placed before them, the ideal prompted by deep devotion and sincere worship, the ideal surcharged with a sense of service. In short their ideal was condensed in one word "duty"–'the stern daughter of the voice of God." Contrasted with this the ideal of the western woman is assertion of "Rights". Here then lies the fundamental difference. This is more beautifully brought out by sister Nivedita, when she says that " wifehood is thought great in giving and not in receiving". The Indian always delights in giving, in loving her husband, in serving him with all her power. The Westerner on the other hand demands ; she delights in receving or rather claiming. "In Europe she has an independent individuality. In India it is not so ; she is a part of man and cannot be separated." ( Sharada ).

Insisting on rights, real or supposed, making a fetish of independence, the western woman is passing beyond the limits of librety into the realm of license, becoming unfit for performing properly her own functions. She is tired of marriage and feels disinclined to lead a settled life. She has lost all her desire of maternity ; she shirks the responsibilities of motherhood. Let not the Indian woman take a hasty step in adopting the attitude of her western sister: let her not deviate from her ancient path of duty: let her not forget that the joy of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

a homely life is the best for her ; let her remember the sacredness of marriage and the truth of the maxim "Maternity is the crown of matrimony." Let her listen, before she trasforms herself into a westerner, to what others, and specially the westerners themselves, have said of her :—

"Penelope had not recognized Ulysses under the rags that covered him ; but Damayanti could recognise Nala.....and the reason was, *that the Indians alone, of all ancient nations, honoured the purity and tenderness of conjugal love, and that with them, the heart had a language whose accents could not be heard in the less pure and the less vivid sentiment that formed part of the Greecian marriages.*" "*Has not the time arrived, we repeat, to refresh ourselves with more life-giving and generous sources and only India has the honour of affording such sources.*" (Mlle Bader : Women in Ancient India).

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# CONTEMPORARY THOUGHT REVIEWED

## SOURCES FOR THE STUDY OF ANCIENT INDIAN GEOGRAPHY

H. C. Ray Chaudhry, in an article appearing in *The Indian Historical Quarterly*, enumerates the sources from which may be gathered a knowledge of ancient Indian geography. He writes :—

(1) Independent Indian treatises dealing with geography are by no means common. A list of such works is given by Mr. S. N. Majumdar Shastri in the Indian Antiquary, 1921, p. 123. But they have not been sufficiently examined and it is difficult to say how many of them may be accepted as genuine. Compositions of a geographical character are, however, not unoften found embedded in the religious, legendary and astrological literature of ancient India. One of the earliest and most remarkable compositions of this type is the famous river hymn of the Rigveda (x, 75). Not less remarkable are the sections of the Atharvaveda (xix, 17. 1–9) and the Aitareya Brahmana (viii, 14) referring to the five-fold division of India. Fuller details are given in the two great epics, each of which contains a number of chapters which give a fairly accurate description of India with its territorial divisions. In the Ramayanic account, for instance, of the search parties of monkeys sent in quest of Sita, given in four cantos (40—43) of the *Kiskindha kanda*, we have a detailed survey of the tribes, rivers, towns and hermitages of the five great regions of India. In the *Digvijaya* and *Tirthayatra* sections of the sister epic we have details of a similar character. More professedly geographical are the *Jambukhandavinirmana Parva* (Mbh., vi, 5–9) of the Mahabharata and the corresponding sections of the Purans and the Kavyamimamsa styled *Jambuddvipvarnana, Bhuvana-kosa or Bhuvana-vinyasa* and *Desavibhaga*. Of the same type but of inferior value, is the *Kurma-vibhaga or Kurma-nivesa* section of Puranic and astrological works like the Markandeya Purana (ch. 58), the Brihat-samhita and the Parasara Tantra.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

As pointed out by Pargiter (J.R.A.S., 1894, p. 231) "there is plenty of the fabulous in Hindu geography, but it is confined, as a rule, to outside lands and the allusions to purely Indian topography are generally sober."

Descriptions of India, and particularly of its central region, are also found in Buddhist literature. Of a slightly different character is the Jaina account of "Milikka" and "Ariya" lands found in the Pannavana and other Upangas (cf. the Markandeya passage 57, 15 "Tair vimisra janapada mlecchas caryas ca bhagasah.") The name of the sixth Upanga called Jambuddeivapannatti, however, reminds us of the *Jambudvipa-varnana* of the Brahmanical texts.

(2) Besides long texts of a decidedly geographical character, Indian literature, both religious and secular, contains numerous isolated references to countries and cities, rivers and mountains, forests and deserts "which collectively amount to a considerable addition to geographical knowledge." Of special value are the references in the Jatakas, the Vinaya texts, the Anguttara Nikaya, the Sutta Nipata, the Mahagovinda Suttanta, the Dhammapada commentary, the Paramattha Jotika, the Divyavadana, the Mahavastu, the Jaina Sutras, the early Tamil poems, the grammatical works of Panini, Patanjali and Kramadisvara, the Kavyas of Kalidasa and Dandin, the Dharmasutra of Bodhayana, the Dharmasastra of Manu, the Arthasastra of Kautilya, tne Kamasastra of Vatsyayana, Natyasastra of Bharata, the Siddhantashiromani of Bhaskara and the Rajatarangini of Kalhana. Important information is also given in lexicographies like the Amarakosa, the Abhidhanacintamani and the Abhidhanappadipika.

(3) Inscriptions and coins constitute the third class of materials for ancient Indian geography. They are hardly less important to the student of Indian geogrophy than to the student of Indian history. They not only afford as glimpses of the historical map of India in definite epochs, but supplement the information and advance the knowledge derived from literary sources. Who would ever have heard of the kingdoms of Satiya-putra and Davaka, and the province of Varakamandala, but for the inseriptions of Asoka and Samudragupta and the copper-plate grants of Dharmaditya, Gopacandra and Samacaradeva? Who would, again, have perceived the intimate connection between the city of Madhyamika and the country of the Shibis but for certain coins discovered near Chitor?

(4) We now turn to the fourth and lost class of materials viz: foreign accounts. Valuable information about India is given by numerous travellers, historians, geographers and even rulers of foreign nationalities. The name Hindu (Hidu) for instance is first met with in an inscription of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

a foreign potentate whose dominions extended from the Indus to the Ægean. If we omit the obscure references to Ophir and Sophir (Sovira or Sauvira ?) in the Bible, the Persians are the earliest foreign people to leave an account of India. Mention is made of this country and some of its rivers and provinces in the Avesta and the inscriptions of Darius, the potentate to whom we have just referred.

Add to these the information we acquire from a study of the writings of Greek, Chinese and Muslim travellers and we have almost exhausted our sources of research as regards the ancient Geography of India.

## ASTRONOMICAL INSTRUMENTS OF THE HINDUS.

A learned contribution from the pen of Sukumar Ranjan Das appears in the same journal, setting forth what instruments were used by the Hindus for astronomical observations. The writer commences with the Vedas.

Though the Vedic priest ascertained the motion of the sun by observing with his unaided eye the nearest visible star,[1] yet there is mention of the fact that Atri brought the sun back to view when enveloped in utter darkness by means of four Rks and the sons of Atri could alone release the sun from the engulfing darkness caused by a mighty power (राहु ?).[2] Tilak while discussing the meaning of the expresion तुरीयेण ब्रह्मणा considers that Atri observed the solar eclipse by means of the quadrant instrument. Tilak's argument on this point is interesting and deserves special consideration. He says, "The fortieth hymn in the fifth Mandala of the Rig-veda is still more important in this connection. It shows that an eclipse of the sun was then first observed with any pretension to accuracy by Atri. It is thus that I understand the last verse in the hymn which, after describing the eclipse, says, "Atri alone knew him (sun), none else could."[3] This observation of

---

1 Tait. Br., i, 5. 2, 1—Yat punyam naksatram tad basatkurvito pavyusam. Yada vai surya udeti. Atha naksatram naiti. Yavati tatra suryo gacchet. Yatra jaghanyam pasyet. Tavati kurvita yatkari syat Punyaha eva kurute. Tilak remarks, "The passage is very important as it describes the method of making celestial observations in old times."—Orion, p. 33.

2 Rg-veda, v, 40, 6 and 9.

3 Rg-veda, v, 40, 6.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the solar eclipse is noticed in the Sankhayana (24, 3) and also in the Tandya Brahmana (iv, 5, 2; 6, 13), in the former of whioh it is said to have occurred three days previous to the Visuvan (the autumnal equinox). The observation thus appears to have attracted considerable attention in those days. It seems to have been a total eclipse of the sun, and the stars became visible during the time, for I so interpret the expression *bhubanany adidhayuh* in verse 5. In verse 6 we are told that "Atri knew (the eclipsed sun) by *turiya brahma*", and Sayana interprets the last two words to mean "the fourth verse or mantra." But the verse wherein these words occur is to be understood the "fourth" if we count from the sixth, i,e. the tenth verse. The explanation may be good from the ritualist point of view, but it appears to me to be quite unsatisfactory otherwise. I would rather interpret *turiyena brahmana* to mean "by means of turiya." Turiya is mentioned in modern astronomical works as a name for an instrument called quadrant (Siddhantasiromani xi, 15), and though we may not suppose the instrument to have existed in the old Vedic days, yet there seems to be no objection to hold that it may have meant some instrument of observation. The word *Brahman* is no doubt used to denote a mantra, but it may also mean knowledge or the means of acquiring such knowledge. In Rv., ii, 2, 7 Sayana has himself interpreted *Brahman* to mean some "act or action", and I see no reason why we should not understand the phrase *turiyena brahmana* in the above hymn to mean "by the action of turiya" or in other words, "by means of turiya", and thus give the whole hymn a simple and natural appearance."[1] There could be no other sensible explanations of the above two verses. Probably, Atri invented some instruments to observe eclipses whereby he could calculate the duration of full or partial solar eclipses and the last verse indicates that his descendants became conversant with observational astronomy by means of instruments.[2]

There is also mention of द्वादशांगुल शंकु (Gnomon measuring 12 fingers) to measure the sun'e shadow in the Atharva-veda.[3]

---

1 Orion, pp. 159-160.

2 Vide Prof. Jogesh Chandra Roy's book—"Our Astronomy and Astronomers", p. 18.

3 अथर्व वेद विचार भाग p. 18; vide also the discussion in Bharatiya Jyotihsastra by S. B. Dikshit, p. 367.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

## IN LATER LITERATURE

In later literature he finds mention of the following instruments :—

A systematic development of Indian astronomy began with Aryabhata in the fifth century A. C. (475 A. C.). But Aryabhata did not set apart a special chapter for describing the instruments. In the course of general discussion he makes use of the gola (sphere) and cakra (circle) instuments.[1] Let us now deal with the instruments found in the texts of the Siddhantas of later period :

1. Ghati or Kapala[2] (clepsydra or water-clok) is referred to in the Jyotisa Vedanga, where the amouunt of water that measures a nadika (24 minutes) is given.[3] The more ancient form of water-clock appears to have been simlpy a vessel with a small orifice at the bottom, through which the water flowed in a nadika,[4] but later on there came into use the form described in the Suryasiddhanta (chap xiii, 23) : "A copper vessel (in the shape of the lower half of a water jar) which has a small hole in its bottom and being placed upon clean water in a basin sinks exactly 60 times in a day and night." The description in Varahamihira's Pancasiddhantika[5] (505 A. C.) is similar, but adds, "or else a nadika may be measured by the time in which sixty slokas, each consisting of sixty long syllables, can be read out." The description of the water-clock given by Brahmagupta in his Brahmasphutasiddhanta[6] tallies with that given by the Suryasiddhanta. Lallacarya describes this instrument at a good length.[7] He further adds in his description of the clepsydra :[8] "A copper vessel weighing 10 palas, 6 angulas in height and twice as much in breadth at the mouth—this vessel of the capacity of 60 palas of water and hemispherical in form is called a ghati. The aforesaid copper vessel, bored with a needle made of 3½ masas[9]

---

1 Aryabhatiya, Golapada, 22.

2 This is the instrument mentioned in the Ain-i-Akbari (ed. Jarrett), III, 16.

3 Lala Chhotte Lal's Jyotisa Vedanga, p. 12.

4 J. F. Fleet, The Indian Water-clock, J.R.A.S., 1915, pp. 213. 230.

5 Pancasiddhantika, chap. xiv, 32.

6 Brahmasphutasiddhanta, Yantradhyaya, 41 and 42

7 Lalla, Sisyadhivriddhida, „ 10, 11.

8 Ibid., 35.

9 Fleet quotes another rule giving the weight as a suvarna (16 masas) and length 4 angulas.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

(56 grains troy nearly) of gold and 4 angulas long, gets filled in one nadika." In practice, no doubt, the dimensions of the bowl and the orifice were determined by experiment. Rightly does Bhaskara say : "See how often it is placed. Divide 60 ghatis of day and night by the quotient and it will give the measure of the clepsydra."[1]

2. Sanku or gnomon is mentioned in the Atharva as an instrument used to measure shadow. The sun-dial descrided in the early treatises is of the simplest kind, consisting of a vertical rod or gnomon, divided into twelve divisions. The Pancasiddhantika says : "Mark from the centre three times the end of the gnomon's shadow, and then describe two fish figures.[2] Thereupon describe a circle, taking for radius a string that is fastened to the point in which the two strings issuing from the heads of the fish figures intersect, and that is so long as to reach three points marked. Of the given day the shadow of the gnomon moves in that circle, and the base of the gnomon is the south-north line, and the interval, in the north direction, is the mid-day shadow.[3] The Suryasiddhanta remarks, "the gnomon is very useful by day when the sun is clear, and an excellent means of ascertaining time by taking its shadow."[4] The directions of the Surya-siddhanta are more elaborate. They are as follows :[5] "On the surface of a stone levelled with water or on the levelled floor of Chunar work, describe a circle with a radius of a certain number of digits. At the centre set up the gnomon of twelve digits of the measure fixed opon ; and where the extremity of its shadow touches the circle in the former and after parts of the day, there, fixing two points upon the circle, and calling them the forenoon and afternoon points, draw midway between them, by means of a fish figure, a north and south line ; midway between the north and south directions draw, by a fish figure, an east and west line ; and in like manner, also by the fish figures, between the four cardinal directions, draw the intermediate directions ; draw a circumscribing square by means of the lines going out from the centre ; by the digits of its base lines projected upon that is any shadow reckoned. The east and west line is called the prime vertical (samamandala) ;

---

1 Siddhantasiromoni, Goladhaya, chap. xi verse 5.

2 *Time* or fish figure is the space contained between two intersecting circles (see the figure).

3 Pancasiddhantika, p. 79 ; English translation, chap. XIV, 14-16, by Thibaut and Bapudev Sastri.

4 Suryasiddhanta, Chap, XIII, 24.

5 Suryasiddhanta, Chap. XIII, 1-7.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

it is likewise denominated the east and west hour circle (unmandala) and the equinoctial circle (visuvanmandala); draw likewise an east and west line through the equinoctial shadow (visuvachaya); the interval between any given shadow and the equinoctial shadow is denominated the measure of the amplitude (agra)." Brahmagupta describes the sun-dial thus:

Mule dvyangulavipulah sucyagro dvadasangulocchayah/
Sankutalagraviddho' gravaidhalambad rjur jneyah//

Lalla gives a similar description and a more detailed one.[1] Of it Bhaskaracarya says, "take for a gnomon a cylindrical piece of ivory, and let it be turned on a lathe, taking care that the circumference is equal above and below; from its shadow may be ascertained the points of the compass, the place of the observer, including latitude etc., and times."[2]

3. The cakra or circle, marked on its circumference with 360°, is suspended by a string, the beginning of the divisions being at the lowest point. At the centre is a thin axis perpendicular to its plane. When the instrument is turned so that its plane is coincident with a vertical circle passing through the sun, the shadow of the axis is thrown on some division of the circumference and the arc between this point and the lowest point, the zero of the divisions measures the zenith distance or co-latitude of the sun. It is also used for finding the longitude of a planet; for if the instrument be inclined, and held or fixed so that any two of stars Magha (Regulus), Pusya (Canceri), Revari (Piscium), or Sato-taraka[3] (Aquarii), appear to touch the circumference, the plane of the circle will coincide with the plane of the ecliptic, since these stars have no longitude. (Citra or Spica, whose longitude is inconsiderable and other stars near the Ecliptic would appear also to touch the circumference). The latitude of a planet which is generally small, has its orbit nearly in the same plane with that of the ecliptic. Looking, then, through a slit at the zero point of the circle, so that the planet appears opposite the axis, the position of the circle then remaining fixed, the eye is moved along the lower part of the circumference, so that any

---

1 Sisyadhivrddhida, Yantradhyaya, 45-52.

2 Siddhantasiromani, Goladhyaya, Chap. XI, verse 9.

3 It is interesting to note that the mention of a hundred physicians in Rv., I, 24, 9 may be taken to represent the asterism Sata-bhisaj or Sata-taraka, presided over by Varuna according to the later lists of Naksatras in the Taittiriya Brahmana. Vide Orion, p. 159.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

one of the above stars is seen opposite the axis, the arc between the two positions of the eye being the difference of longitude between the planet and the star; but the longitude of the star being known, that of the planet will also be known.[1] This instrument is also referred to in the Surya-siddhanta in a general way.[2] Brahmagupta in his Brahmasphutasiddhanta has devoted a couplet to the description of this instrument.[3]

Aryabhata[4] mentions this instrument and so does Lalla.[5] But Varaha-mihira has not mentioned it. However, this was a very simple instrument and it is believed that the Hindus used this instrument even in the time of the Vedas. Two such instruments can be seen in the Observatory at Jaipur (6ft. in diameter) and one at Benares (3ft. 7 inches in diameter).

4. Capa—The half of a circle is called a capa. This instrument is mentioned only in the Siddhantasiromani.

5. Turiya or quadrant—The half of a semi-circle is called a turiya or quadrant. This is perhaps the oldest instrument mentioned by many old astronomers. I have already referred to its existence even at the time of the Vedas. But it is strange that Aryabhata, Lalla, Brahmagupta and the present text of the Suryasiddhanta do not take any notice of this instrument.

6. Pitha is a circle with an upward staff attached to it. It is mentioned only in Brahmasphutasiddhanta and Lalla's Sisyadhivrddhida.[6]

7. Yasti[7] or staff is desribed at a considerable length in the Siddhanta-siromani. Having drawn a circle (as the horizon) with a radius equal to the radius of a great circle, mark east and west points (and the line joining these points is called the pracyapara or east and west line) and mark off (from them) the amplitude at the east and west. Draw a circle from the same centre with a radius equal to a cosine of declination, i.e., with a radius of the diurnal circle, and mark this circle with 60 ghatis. Now take the

---

1 Siddhantasiromani, Goladhyaya, Chap XI, 10-15.

2 Suryasiddhanta, Chap, XIII, 20.

3 Brahmasphutasiddhanta, Yantradhyaya, 18.

4 Aryabhatiya, Golapada, Arya, 22.

5 Sisyadhivrddhida, Yantradhyaya.

6 " " verse 25.

7 For the description of this instrument, vide S. B. Dikshit's Bharatiya Jyotihsastra, p. 348.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Yasti, equal to the radius of the great circle and hold it with its point to the sun, so that no shadow be reflected from it ; the other point should rest in the centre. Then measure the distance from the end of the amplitude to the point of the Yasti when thus held opposite the sun. This distance applied as a chord within the interior circle will cut off, if it be before mid-day, an arc of the number of ghatikas from sun-rise, and if after mid-day an arc of the time to sun-set.[1] Brahmagupta makes a passing reference to this instrument. But Lalla describes it more fully.[2]

8. Dhanus or arc is only mentioned in the Brahmasphutasiddhanta and Siddhantasiromani.

9. Kartari is another instrument of the same type which has found place in Brahmasphutasiddhanta and Sisyadhivrddhida only.[3]

10. Bhaskara invented another instrument called Phalaka Yantra which is a development of the Cakra Yantra.[4] He says, "This is an excellent instrument, calculated to remove always the darknes of iguorance and is the delight of clever astronomers." This instrument is simply a board divided by horizontals into 90 equal parts which will be also digits. At the centre of the 30th graduation from the top of a pin or style is placed perpendicular to the board, and round it a circle drawn of radius—30 divisions, which is graduated in 60 ghatis and 360 degrees, each degree being subdivided into 10 palas ; and attached to the pin is an index arm (pattika) with a hole at one end and made of the length of 60 digits[5]

---

1 It is plain from this that the distance from the point of the staff to the end of the amplitude is the chord of the arc of the diurnal circle passing through the sun, intercepted of the horizon and the sun ; for this reason, the arc subtended by the distance in question in this interior circle described with a radius of the diurnal circle which is equal to the cosine of the declination will denote the time after sun-rise or to sun-set (vide footnotes by Bapudev Shastri under verses 28-30, Siddhantasiromani, Goladhyaya, chap. XI).

2 Sisyadhivrddhida, Yantradhyay, verses 48-50.

3 Ibid., verse 24 ; also Brahmasputasiddhanta, Yantradhyaya, verse 44.

4 Compare the description given by Delambre, Astronomie du Moyen Age, p. 521.

5 Siddhantasiromani, Goladhyaya, chap. xii, verses 18-22.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

This instrument is suspended by a chain, and is used for observational purposes. It is in fact a kind of an astrolabe to be found in the Observatory at Jaipur.[1]

The gnomon (sanku), staff (yasti). arc (dhanuh), circle (cakra), half-circle (capa), quadrant (turiya), phalaka, pitha and kartari are instruments used for taking the shadow of various kinds.

11. A Svayamvaha or self-revolving intsrument is thus described in the Siddhantassromani : " Make a wheel of light wood in its circumference ; put hollow spokes all having bores of the same diameter, and let them be placed at equal distances from each other ; and let them also be all placed at angles somewhat verging from the perpendicular ; then half fill these hollow spokes with mercury ; the wheel thus filled will, when placed on an axis supported by two posts, revolve of itself."[2] —The Suryasiddhanta also speaks of several self-revolving instruments used for measuring time. " A self-revolving sphere is to be made with its axis directed to the poles. The lower part of it is to be covered by wax-cloth, and it is to be made to rotate by the force of a current of water for the knowledge of the passage of time."[3] Also " a wheel with hollow spokes half filled with mercury, or water, or a mixture of oil and water will be made to revolve by itself."[4] Lalla's decsription of a self-revolving instrument is similar to that of the Siddhantasiromani. Probably, Bhaskara based his description of this instrument on that of Lalla[5] and developed it further.

In this connection Suryasiddhanta described many other unimportant instruments. It says, " By water instruments, the kapala (hemisphere) etc., by the peacock, man, monkey, and by stringed sand receptacles, one may determine time accurately. Quick-silverholes, water, and cords, ropes and oil water, mercury and sand are used in these. So also a dial (rara-yantra) is good in day-time, and when the sun is clear.[6]

12. Golayantra or Armillary sphere is described at a considerable length by all the ancient astronomers beginning from Aryabhata.

---

1 Vide the annexed figure.
2 Siddhantasiromoni, Goladhyaya chap. xi, 50-51.
3 Suryasiddhanta, chap. viii, xerse 16.
4 " " " " 7.
5 Lalla, Sisyadhivrddida, Yantradhyaya, verses 18-19.
6 Suryasiddhanta, chap. xii, xiii, verses 21-22.24

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Varaha-mihira, Lalla, Brahmagupta and Bhaskara paid much attention to this instrument. The Armillary Sphere was, however, of a nature too complicated to be used as an instrument for making accurate observations, and was rather for the purpose of explanation, and of giving instructions on the numerous circles and motions of the several sphres of which it was composed.

## NIYOGA IN ANCIENT ARABIA

Julius J. Price refers in the course of a contribution to *The Open Court* to a practice prevalent in ancient Arabia.

In a number of cases it is recorded that the husband himself allowed his wife to have illicit intercourse. $ This degrading practice was called Istibza and is explained by Lane in his Arabic-English lexicon as a kind of matrimonial connection practiced by people in the "time of Ignorance." When an Arab found he had no male issue he was permitted to have recourse to the Istibza so that he might fulfill the great debt to his ancestors ¶ namely, the propagation of a direct line of descendents. Can this be the reason for Mohammed's innumerable marriages ? ( See Ameer Ali, *Life and Teachings of Mohammed*, p. 338. ) This custom is still prevalent in India to-day. ( Dubois and Beauchamp, *Customs, Manners and Ceremonies*, Vol. II. 371. ) On such occasions the customary wording by which the husband would inform his wife of his intention would be,"Send thou thu to such a one and demand of him sexual intercourse to obtain an offspring." The husband would then keep away from her society until she had conceived by the man indicated, but after her pregnancy became apparent he would return to her. This abominable custom originated from a desire to secure a noble seed ( Kashfu'l Ghumma, Vol. II, p. 56 ).

What is this, if not Niyoga ?

## REJUVENATION, NATURAL AND UNNATURAL

William Loftus Hare, writing in *The Occult Review*, says :-

The discovery of "rejuvenation" by the grafting of monkey gland is an

---

$ *Mohommedan Jurisprudence*, Abdur Rahim, p. 7.

¶ See Arya Samaj, an account of its origin, doctrines and activities, with a biographical sketch of its founder, by Lajpat Rai.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

instance of the dissemination of an erroneous belief that Nature is incompetent in her arrangements for human life and must be supplemented by Science. Nature, it is assumed, has planned that man must die at three score years and ten—or the index given by the Registrar-General. This is considered inconvenient, and Dr. Voronoff is prepared to prolong our lives if only he can be supplied with a monkey for every man. Even in the economic supply to the monkey-market Nature has bungled, as usual. There are too many children, and science has to invent birth control ; and there are not enough monkeys to prolong the lives of debilitated sexagenarians. It is surely the duty of the Government to interfere—or the Empire Marketing Board ! Something must be done to prepare for the next war !

The most colossal error of this whole system of thought is the belief that Nature has neglected the task of rejuvenation and left us helpless, until Dr. Sergius Voronoff appeared with his simian surgery. I am prepared to assert that, so far from neglecting this task, natural rejuvenation is the life-process itself. And if there are men dissatisfied with life at its best, they do not deserve to live at all.

The microscope has long revealed the natural society in a drop of pond water. Tiny unicellular creatures float hither and thither, assimilating nourishment from their environment. Each creature reaches its maximum growth and, by a process of fission, becomes two. We should have praised Dr. Voronoff if he had made this invention, and we may praise Nature, or the power behind her, if we have a mind to do so ; for the drop of water, in time, becomes populated with a large number of individuals, the progeny of a singe cell. In times of drought or insufficiency of nourishment the separated cells unite again, without the aid of science, and each rejuvenates the other.

A higher form of rejuvenation is observed in multicellular creatures who practise segmentation instead of fission ; they divide into many parts and yet remain united. Each segment performs some special function, but one of them continues the primitive fission interiorly. This is the origin of the reproductive process : for these cells are *primarily* destined to rejuvenate or replace those which are differentiated into new forms or destroyed by outer contact. This is Nature's second device exhibited in creatures once removed from the lowest. The *secondary* function of the rejuvenating cells is reproductive ; they are extruded into their environment, and if they live, they become multicellular creatures like their parent.

I need not tell the story, familiar to those who study biology, of how, in every species, from that time onwards, death and life run a race within

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

each organism. A constant stream of cells is sent from the centre towards the periphery to replace those which decay. *Necrobiosis*, or death-in-life, is the method by which these living cells differentiate, harden, lose their mobility and die.

At length, after many stages comes the differentiation of male and female, but in each is continued necessarily the *primary function of interior rejuvenation*. The creature cannot live by bread alone but chiefly on its own regenerative process. Merely to live it must do this. To reproduce it has the impulse towards its opposite sex, the two being, though physically and specially separate, "one flesh" so far as reproduction is concerned.

The human race—and even the apes, our reputed ancestors—lives by this law. Primarily, the sexual cells are derived from the interior fount of life and are distributed to every part of the body, to every organ and to every part of each organ. In millions they scatter, sacrifice themselves and die, being replaced by their successors.

Death is ever running by the side of life and in early years he is overtaken; in health he is kept in leash, in disease and decline he races ahead more rapidly than Life. In this race the individual has a word to say, a part to play, a decision to make.

Shall I use my interior stream of life to rejuvenate my body to its maximum strength, health, beauty, utility and longevity? Shall I use with restraint that portion of it by which I may reproduce myself in the next generation? Or shall I waste my sexual enegry by indulgence beyond the needs of reproduction, intensifying desire and gratification by artificial and mechanical apparatus? Shall I practice birth-prevention and call it "birth control," or shall I attempt the natural beneficent self-control recommended by the moralists of my race?

And when I have reached the age at which, by natural decline, I ought to practice strict continence and continue unto the invitable end the internal, though decreasing, process of regeneration, shall go to Dr. Voronoff and, at the expense of a monkey's life, buy another ten, fifteen or twenty years of gratification by grafting his sex gland?

The way "back to Methuselah" is by purity and self-restraint, rather than by this filthy scientific surgery. The way to produce virile descendants is for parents to retain their virility by means of natural rejuvenation.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# THE WORLD OF BOOKS.

*HEALTH OF THE SCHOOL CHILD. By Dr. Parmanand Ahuja M.B; B.S. Model Printing Press, Karachi. Pp 75 1928. Price 3/-.*

This little book emphasises proper selection of site and surroundings of schools. It lays special stress on school sanitation, hygiene of the school child, and games for the development of both its body and brain. The special features of the book are its chapters on Brahmacharya and on the teachers' health.

Throughout the discourse one can feel the author's patriotic enthusiasm and love of Ancient Indian Civilization. He has not forgotten to pay a special tribute to Swami Dayananda in connection with Brahmcharya. He has also tried to discuss the defects of the present scheme of studies, suggesting side by side, means of improvement.

The book as a whole is nicely written and printed.

There is no doubt that India stands in great need of revolutionizing her methods of education, especially with respect to the physical developement of her children. Perhaps India is the only country in the world where children are least cared for. Ill health is already writ large on their faces and looks. Certainly Indian parents and teachers require to be enlightened on such an important subject as the health of the school child. English literature is rich in such books, which are authoritative, comprehensive and written by those who have life-long experience of school life. Dr. Ahuja's little book, as it is written in English, is too small to be of any use to teachers and school medical officers, for whom the book 'Health of the School Child' by Dr. James Kerr would

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

be of more value. Had the author written in Hindi, it would not only have gone a long way in beating an untrodden path in Hindi literature, but would also have been of great use to Indian mothers, by giving them insight into this new subject.

Dr. Ahuja's effort, however, deserves praise for dealing with such a vast subject briefly and from the Indian standpoint. It can serve as an introduction to bigger books for teachers.

R. K.

## *THE SEARCHLIGHT.*

The annual number of *The Searchlight* is a symposium of articles by some of the foremost writers and public men of the country. Topics of both current and permanent interest have been treated of by those competent to write on them. An intellectual feast has been provided for the reader whom the varied viands appease but do not tire.

## *THE BUDDHIST ANNUAL.*

*The Buddhist Annual* maintains its tradition of collecting highly interestng articles on the various phases of Buddhism and the Buddhist movement all the world over. We welcome this publication, and wish the conductors of the journal all success.

---

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# Correspondence.

## To

### The Editor, The Vedic Magazine.

*SIR,*

In the Vedic Magazine for July last on page 306, a very important thing appears on Miss Mayo's malicious book, which had strangely escaped the notice of both Lala Lajpatrai and Mr. Iyer who answered this book. One may hope that the matter may be widely quoted by other publications. Let me however point out that through the printer's mistake instead of the date of the Allahabad High Court judgment being 1923, you have printed 1925, which is quite wrong. This is no doubt done inadvertantly through the carelessness of the type-setter and the still less inexcusable negligence of the proof-reader, but suppose Miss Mayo were to turn round and say that no such judgment was passed in the year 1925, and the whole thing is a lie, would she not be apparently right ?

What she has done is through malice, and done very cleverly, showing intelligence at least, and to dupe the gullible public of the world, and she has succeeded and no facts to contradict her can reach the world and her public with equal force and expedition, as Mahatma Gandhi pointed out, but is it not a pity that carelessness should spoil even this poor anti-propaganda of our country through the printers' and the proof-readers' vegetativeness ?

I do hope you will correct this error in bold type in your next issue, though I fear it will be too late already, and I would strongly recommend to you to send a copy of the Magazine with corrected date to Reverend Sutherland who has championed the cause of India in America and the world so nobly. He is sure to use this fact to good purpose with his facile aud chivalrous pen.

*Yours Faithfully*
A READER CASUAL.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

# EDITORIAL REFLECTIONS.

## KILLING TO RELIEVE !

A few days ago, a calf was killed in the *Ashrama* of Mahatma Gandhi at the instance of Mahatmaji himself. To a deputation that waited upon him, Mahatmaji said that the calf was suffering from an extremely painful disease and had been declared incurable. In perfect consistency Mahatmaji added that in the case of a human being also, if competent physicians opine he is past recovery, a similar method may be resorted to to relieve him of his excruciating misery. With all the earnestness at our command we request Mahatmaji never to translate this dangerous opinion into practice, even if the forbearance to do so should make him liable to be charged with discrepancy between thought and action. The world has yet to find out a physician who can with absolute certainty pronounce a case past cure. Instances are known of both men and animals having outlived utter hopelessness on the part of doctors. Even in the crematory men and women have sat up on their bier to the agreeable, and sometimes horrified, surprise of their relatives, and lived a long and happy life thereafter. Supposing they had been victims of a painful disease before such wonderful recovery, would it have been advisable to kill them before their time ?

Supposing again a Galen could be absolutely sure of a patient's incurability, has he the means to assure himself also that the fatal operation which he recommends will positively rid the latter of his misery ? Is the severance of the present body a sure guarantee that the soul will not continue to suffer on another plane of existence ? To us the relief sought in such a case appears to be designed for those whom the sight of the sufferer's misery appals. A Mahatma may be an exception. If others resort to such a device,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the probability is that they will in most cases be unconsciously selfish. The best thing under the circumstances, therefore, is to endure the excruciating sight as long as it lasts and try to help the sufferer in reality out of his misery. There are men who do not wish to end their life, even if all others should in the sufferer's own interest desire to see him off this earth. There are others who, even in slight pain, would welcome being despatched. What criterion to use in such cases to determine whether the merciful operation should be carried out or not? For pain, after all, is a psychic phenomenon.

## THE SOUL AND THE BRAIN.

Is the brain to which in the human body is assigned the physical phase of the thinking process an independant antomaton which carries on the intellectual activity by itself, or is it only an instrument mainpulated and kept working by a psychic metaphysical entity, the soul? H. T. Travers M.A. considers this question in an article contributed by him to *The Theophical Path.* He refutes the former hypothesis as follows :

So far then we have nothing but mere assertion. If we look further for support, we find the assurance that :—

> "Every fact known to medical men compels them to the inference that mind, spirit, and soul are the manifestations of the living brain, just as the flame is the manifest spirit of a burning candle. At the moment of extinction both flame and spirit cease and have no separate existence."

It would be interesting to know just what these alleged medical men would expect to find in the brain to convince them to the contrary. Anything which comes under their observation as dissectors is matter, subject to decay when deprived of fuel and oxygen. If there is anything else, then it is not 'matter' and could not be found by the processes used by the medical men.

To find this other component, if such there be, they would have to discard the methods of physical observation and exploration, and turn their faculties into a new direction. It is not matter now, but mind, that they

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

are in search of: they desire to ascertain whether, the brain being dead, anything has survived. This surviving element, if such there be, is of course not pure physical matter, it is mind or spirit. Therefore it is foolish to look for it with the instruments and by the methods employed for physical observation.

Our investigators must become psychologists: they must adopt some sure and certain means of ascertaining whether, the brain being dead, any mind or spirit has actually survived or not. Has the speaker, or any of the alleged medical men in whose name he speaks, done this? So far as one can judge from what has been said, the question has been neither proved nor disproved, but simply answered by a negative assertion.

And we must add that we fail to see just where and how medical men are better fitted to form an opinion on this question than other people. Again, it cannot be denied that there are numbers of medical men, some of great distinction, who have come to the opposite conclusion.

The fact is that dissection and kindred methods used by medical men afford no evidence either way; so that each man is left free to arrive at his conclusion on other grounds. Is it not thus that the conclusion in the present case has been arrived at? If so, the so-called argument is no argument at all, and simply assumes the conclusion which it purports to establish.

Let us now give the inferences to which our own observations of facts, and our reflexions thereon, have led us. We regard mind as superior to any object which it can contemplate. It is therefore superior to physical matter. It is antecedent to such matter, uses such matter as an instrument, can create such matter. When the particular matter through which it is manifesting—say the brain, or some other part of body, or the body in general—ceases to be serviceable, the mind can no longer manifest itself through that particular instrument. The dissector has now lost sight of it: he is perhaps looking for it where it is not. But it continues to exist, functioning through another instrument, which instrument is not necessarily composed of the kind of matter wnich we call physical matter.

That the mind, which uses the brain, can create it, is a bare assumption for which no reason is adduced. What the author has established is the distinctness of the mind and its superiority over matter.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

## ANCIENT CONNECTION BETWEEN ASIA AND AMERICA.

C. J. R. writes to the same journal :—

The most striking piece of news in this field is the discovery, by the expedition sent out by the American Museum of Natural History to the Aleutian Islands off the Alaskan coast, of four mummified bodies apparently of immense antiquity, one being clearly that of a great chief or king. They were found in a wooden tomb hidden away in an almost inaccessible island, and are elaborately wrapped in bird and animal skins, some of which are richly decorated.

The tomb is said to show traces of Mongolian influence, whatever that may mean precisely, but the experts have yet to be heard from. One of the bodies is being preserved exactly in the condition in which it was found.

The discovery has aroused immense interest as it probably will lead to valuable and unsuspected information about prehistoric man, and especially about the connexion between America and Asia.

## AMERICA AND EGYPT.

And further:—

Another of those curious coincidences is reported that are disturbing to those who still take the view that America was entirely removed from Old World influence in ancient times, or that the only possible connexion was with northern Asia through the Alaska route. We refer to the following statement in the *Atlanta constitution* of April 14, 1928:

"Evidence has been found in the Museum at Emory University to support the theory that Egyptians settled in Guatemala, Central America, before Columbus discovered America..... The evidence is based on the fact that two small idols are in the Emory museum, one of them from Guatemala, the other from Egypt. These idols bear the same inscription on them and are similar in all respects.

"One of the idols was placed in the museum by Dr. W. A. Shelton, professor in the School of theology, who got possession of the idol upon his visit to Egypt. The other was put there by J. P. McClusky, who brought it back from Guatemala on a visit there in the summer of 1923. McClusky claims to have found his idol near a mountain-top.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"Last fall McClusky saw Dr. Shelton's idol in the museum and noting its likeness to the one he had at home, sent for it. On being compared they were found to be exactly the same size and to have the same Egyptian inscription on them. Dr. Shelton is a recognised student of the Hebrew and Egyptian languages."

So many similar reports are current that, allowing for errors and exaggerations, it looks as if a strong case is being built for some connexion between America and Egypt in ancient times, but this connexion need not necessarily have been direct.

## THE NEW COMMON PRAYER BOOK

*The Islamic Review* quotes a few interesting passages from an article which appeard recently in *The English Churchman and St. James's Chronicle* on the above topic. We reproduce these for the benefit of the reader :—

Our contemporary, for example, commenting on the question contained in the Service for the Ordination of Deacons, which reads : "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments ?" and the answer thereto being "I do believe," says :—

Now this question, though brief, is remarkably comprehensive, and it is of vital import. When we consider it, we see what it excludes. It leaves no place for the theory which would discriminate between one part of the Bible and another pronouncing the one as reliable and the other as unworthy of belief. It will not allow the idea that men may divide the Canon into sections and describe some as the proper and others as the improper objects of Christian faith. It deals with the Canonical Books of the Old and New Testaments as forming an integral whole. Secondly, it excludes the subjective speculations and unproved notions which pass current under the name of Higher Criticism. Those who framed the question had a very different conception of the canonical Scriptures from the patchwork collection of merely human productions, and forgeries, which the higher critics would give us in motley measure according to their various fancies and whims. Thirdly, the question and answer designedly shut out all possibility of pretence or mental reservation ; unfeigned faith is demanded and unfeigned faith is declared.

* * * * * *

And fourthly, this question excludes apocryphal literature of every kind, even that which has often been bound up within the covers of the Bible.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

More particularly, it eliminates those boooks associated with the Old Testment, and commonly known as the Apocrypha, to which the Church of Rome accords the character of genuine Scripture. Of them the Sixth Article says that the Church "both reads them for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine." They are not in the same category, and they do not make the same demand upon a Christian's faith, as the Canonical Scriptures.

This question, as everyone knows, has often proved itself to be an embarrassing one, and the revisers of the Book of Common Prayer proposed to substitute for it the following:—

Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments, as given of God to convey to us in many parts and in diverse manners the revelation of Himself which is fulfilled in our Lord Jesus Christ? *Anwer :* I do.

Our contemporary is happy at the rejection of the Deposited Prayer Book, because the "qualifying statement.

added on to the original was intended to relieve ordinands from the obligation of professing faith in the whole Bible. They might give the affirmative answer provided for them, while holding that portions of the Canonical Scriptures were more or less untrue. The refusal to credit, or the definite repudiation of, parts of the inspired Word would be no hindrance to their becoming pastors and teachers in the National Church. Indeed, when we look into the matter, we see that it leaves out of count that large portion of the Divine revelation which is occupied with the origin and history of mankind upon this earth. *It would be possible for a man to assent to the question without affirming his faith in the Biblical records of the creation, the fall, the flood and many points in the patriarchal and Israelitish history. It would be possible for him to make the same assent, and yet to deny that many of the miracles to which the Scriptures testify even occurred. Nay, more, the very form of the question seems to invite him to exclude from his credenda whatever is not covered by the added qualifiction.* And in this connection we are bound to notice the course pursued by the revisers in other sections of the Prayer Book. They found distinct references. implying honest belief, to the creation of Adam and Eve and their primitive innocency; to their fall and its resulting effect on the human race; to the flood and the deliverance of Noah and his family by means of the ark; and to the patriarchal history; and they deliberately deleted these references in deference to the sceptical views which the Modernists hold

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and profess. They also attempted the expurgation of the Psalms, on the theory that it is for men to judge the Holy Scriptures and decide what is to be regarded as profitable and unprofitable. All this shows a grave departure from the conception of the Bible which was held by believers of every age down to quite recent times. Many of our Bishops, Deans, Canons, theological professors, principals of colleges, and other leaders now take up and repeat the suggestions and arguments of unbelief propounded by sceptics in previous generations.

## DID JESUS DIE ON THE CROSS ?

*The Review of Religions*, addressed a query to eminent Christains, in reply to which it got diverse statements, on two of which our contemporary comments as follows:—

It is abundantly clear from these answers that the theory has not at all been discarded. They admit, on the other hand, that it has been forcibly revived in these very days. The Bishop of Birmingham is unable to say whether the swoon theory has been practically discarded by all critical scholars. Canon Streeter says the idea is revived in "The Brook Kerith." And the Bishop of Durham, one of the most eminent and learned authorities of the Church of England, has no hesitation in saying, "It is scarcely accurate to say that the swoon theory to account for the Gospel narratives of the Resurrection of Christ has been discarded. It is repeated in a work published only a week or two ago, 'Paganism in our Christianity,' by A. Weigall." Leaving aside the stalwart supporters of the theory like Paulus Venturini, Bahrdt, and Schleiersnacher, we may mention only two more important publications which have just appeared on the Continent :—

( 1 ) "Dog Jesus Pa Korset ?" by Dr. Hugo Toll ( Stockholm ).

( 2 ) "Le Proces de Jesus," by M. Paul Roue ( Paris ).

Then there is the most important book, "The Crucifixion of Jesus," by an Eye-Witness, published from Los Angeles in 1919, which gives a graphic and truthful account of the whole thing.

This book has for long been out of print. The Sarvadeshika Arya Sabha republished it on the occasion of the Dayananda Birth Centenary, with an introduction which by itself forms instructive reading matter.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

READ AND SUBSCRIBE TO THE

# FOUNT OF LIFE.

A monthly review devoted to the science of Yoga and the system of Pranotherapy, discovered by Prof. Varma, which has come to be a fusion of the science of East and West.

It is being read by the most advanced thinkers in Europe and America, dealing as it does, with the Universal Law of Vibration in all its manifestations,—medical, social, philosophical artistic and religious. A good medium for advertisement, being distributed throughout East and West. Subscription rates:—7 Shillings per year, or Single copy 8 Pence. Address all communications to the Institute of Pranotherapy I, Rue Benouville, Paris ( 16e. )

---

## ARE YOU INTERESTED IN BUDDHISM ?

THEN READ

THE MAHA BODHI.

An illustrated Journal of International Buddhist Brotherhood,

*Edited by*

THE REVD. ANAGARIKA DHARMAPALA.

Founder of the Maha Bodhi Society & Representative of Souther Buddhists at the Parliament of Religions held at Chicago & "One of the most remarkable personalities who have come to this country in recent years." *Sunday Express, London, October* 24, 1925.

CHIEF FEATURES.

1. Original articles on various aspects of Buddhism.
2. Translations of Canonical works not published.
3. News of Buddhist's Activities in India and other countries.
4. Notes and Reviews etc., etc., etc.

SOME OF OUR CONTRIBUTORS.

| | |
|---|---|
| J. F. Mc. Kechine Esq., ( Bhikkhu Silakara ) ... | A. D. Jayasundara Esq. |
| Dr. George Grimm ... ... ... | Pandit Sheo Narain. |
| Prof. A. R. Zorn ... ... ... | Revd. E. Hunt. |
| Dr. B. C. Law, M. A., Ph. D., B. L. ... | Revd. Louse Greave. |

PUBLISHED MONTHLY :

| *Annual Subscription.* | | | Single copy As. 6 or 6 Pence |
|---|---|---|---|
| India, Burma & Ceylon | | Rs. 4 | |
| Europe | ... | Shillings 6 | |
| Ameeica | ... | Dollars 2 | |
| Far East | ... | Yen 4 | |

*Apply to Manager, "MAHA BODHI", 4 A, Colloge Spuare, Calcutta*

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA